

674

No Home but Heaven.
A
S E R M O N,
P R E A C H E D

At the FUNERALS of the Right
Worshipful the Lady *Sybilla Anderson*,
in the Church of *Broughton*, in the
County of LINCOLN.
Octob. 30. 1661.

2

By EDWARD BOTELER,
*Sometimes Fellow of St. Mary Magdalen Colledge
in Cambridge, and now Rector of Wintring-
ham, in the County of Lincoln, and Chaplain
to His Majesty.*

Job 30. 23.
*Scio quia morti trades me, ubi constituta est do-
mus omni viventi.*

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To
The Right Worshipful,
Sir *Philip Egerton*,
Of *Oulton*, in the County
of *Chester*, Knight.

S I R,

 Hat these Leaves
have loitered so
long, is not their
fault, but their *fate*: come-
ing through the *fire* to
you, where they had like
to have met with their

The Epistle Dedicatory.

Urn, while they were preparing this account of your Sister's *Funerals*. The best on't is her same might have spared them, being as little increased by them, as Infinity is capable of addition. Had they been all lost, it could have been no detriment to that Name, which rescues it self, carries its Balme with it, and is its own preservative.

And now, **SIR**, these Escapes of Ruine apply to you, to secure them a life against all future hazards,

The Epistle Dedicatory.

hazards, and contingencies. It is their glory they may entitle themselves to a *Patron*, who had the courage to undertake the Patronage of his Countrey, his Orphan Countrey, and that in the most desperate dayes of thriving Rebellion. They have forgot themselves, that remember not with passion *that Loyal attempt* of yours, with that excellent person, the now Lord *De-la-Meere*, for our redemption and disinslavement; to whom the

The Epistle Dedicatory.

whole Kingdom still owe their acknowledgement, as possibly they might have done their recovery, had not God reserved our Deliverance to be the work of his own immediate hand, in that meek and peaceful method, which ravisheth our thoughts to this very day. It was you, whom Honour commanded as farthen, as the Oath did the *Roman* Souldiers of old, ---- *Pugnabo pro sacris & cum aliis, & solus.* You then (as sometimes *Zebulon* and *Nephtali*)
jeoparded

The Epistle Dedicatory.

jeoparded your lives unto death in the high places of the Field. I should not be just to your merit, if I should speak of you at a lower rate, than that triumphant Prophetesse, My heart is to the Princes of Israel, that offered themselves freely. My heart, and many hearts more, were then, and are still towards you, and towards God for you, in Prayers then, now in Praises. And I may say, (but let me

The Epistle Dedicatory.

me first begge leave of
your modesty to say so)
That as Saint *Augustine*
seemed to be borne an
Antidote to his poyson-
ous Contemporary *Pela-*
gius : So were you, to
your pestilent Countrey-
Bradshaw. man * -----whom no Pen
can write without blot-
ting, no tongue menti-
on without spitting ;
The Margin take his
Name, and the mischief
his Memory ; whilst your
Name is written in Hea-
ven, and still repeats the
flourishing Ages it hath
past

The Epistle Dedicatory.

past on Earth in an interminate succession, till the last Flames shall reduce the World. And may the Amen himself make good the Votes of,

S I R,

Your humbly

Devoted Servant,

Edward Boteler.



I N

1871

Jan 1st

Feb 1st

Mar 1st

Apr 1st

May 1st

Jun 1st

Jul 1st

Aug 1st

Sep 1st

Oct 1st

Nov 1st

Dec 1st

1872

Jan 1st

Feb 1st

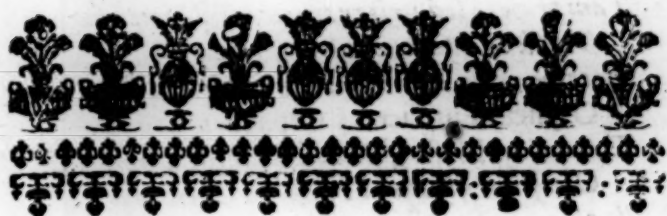
Mar 1st

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Jun 1st

Jul 1st



In obitum prænobilis pariter
atque ornatissimæ Heroinæ Dominæ
SYBILLE ANDERSON,
Domini EDMUNDI AN-
DERSON, de *Broughton*, in
Comitatu *Lincoln* Baronetti,
haud ita pridem Defuncti, Con-
jugis pientissimæ.

EXtremum, Heroina, tibi hunc impendo laborem,
Carminibusque lito, Pieridasq; voco:
Carminibus lito, nam fuerant tibi carmina cura;
Hasq; voco, solitus nempe favere tibi.
Harum tu cultrix; Hæ te colnere, colentq;
Musilq; accedas ut decumana petent.
Barbiton, ecce, Thaleia ultrò tibi cedit, & omnis
Nympha suas defert officiosa fides.
Tu dic, quæ Musa esse velis; jamq; annue Justis
Divæ vocata tuis; carminibusq; fave.

*Tam properè sequeris praeuntem? Nempe sine illo
Tentasti infelix vivere, nec poteris.
Hocce obire, an abire? Petit Rhodopeius Orco
Orpheus Eurydicen; Orpheia tuq; tuum.
Thrax olim Elysiis fidicen descendit ad umbras,
Obtestans quicquid Numinis Orcus habet,
Ut charam Eurydicen sibi redderet; annuit Orcus;
Nec redit illa tamen; sed redit ille tamen.
Tu non sola redire voles: Te detinet umbra
Grata, & dilecti Conjugis ora tui.
Tu superas, quisquid delirat Graecia mendax,
Musaq; Graiorum quicquid ineptit annus.*

*Quid primâ infelix referam, summâe querelâ?
Virtutum strages, heu, mihi quanta jubit!
Effusum est in te, quicquid reliquum exstitit olim,
Virtutis Gregæ, Cordis Egertonii.
Nunc subeunt nyctei mores, & vita Sabina;
Et mox Divino pectus amore calens.
Heu pietas! heu prisca fides! Non Martius horror,
Non populi libertas, non novitatis amor,
Hinc mentem morere loco: Regemque Deumque;
Immoto coluit pectore, mente, fide.
Quis Veneres oris duet, Charitasque loquela?
Quis totis haustam Pallada pectoribus?
Quid referam Proavos, cumulatâq; stemmata longo
Ordine majorum, Greya & Egertonia?
Quid decus ascitum Thalamis, clarosq; Hymenæos,
Tedam Andersoniam, Bellotiasque faces?
Quis reliquas panger laudes? Quis pyxida franget?
Quis Nardum & latices ad pia justa dabit?*

Quis



A
S E R M O N,
Preached at the FUNERALS
of the Lady Sybilla Anderson,
Oct. 30. 1661.



T is an excellent piece,
that Draught of the
good Woman we
meet with *Prov. 31.*
where, after the deli-
neations of particular
beauties, upon view taken of the
symmetrical elegancy, and perfection
of the whole by a judicious eye, this
Sentence is given, *v. 29. Many Daugh-
ters have done vertuously, but thou ex-
cellest them all.*

If you ask whose picture it is, I
will not say it was made for this *accom-
plished Lady*, whose Ruines are yet be-
fore us, (for Expositors look on it as a
vague kind of Encomiastick, design-
ing none, but intending any, that
B could

could bid fairest, and come nearest up to it) But I may say, and I am perswaded there are many more of my mind, there have scarce been any more like it, since it was drawn ;

Sic oculos, sic illa manus, sic ora ferebat.

From hence it was, that when I was first summoned to surrender up my self to this service, I looked on it as a betraying of my self, and stood it out with as much resolution as might consist with that piety I owe to her Remains, and that duty I profess to her Relations. For, to speak truly, such a body of Rarities, would be dealt with as bodies under a learned dissection ; Every part, every particle, would have a day, and it would be too little too, for the Anatomist to read upon, and his skill had need be more than mine, or else the odds will be too great against him still, let him do what he can. But that's in vain to hope for ; My time is set, and so scant it is, that to waste any of it in Apology, or Preface, were to discover a greater want than I am begging pardon for. I shall
cast

cast my self therefore upon your charity, and fall next way upon my Text; A Text, one part whereof I have discoursed to this now *happy Lady's* ear, and the other I come here to dedicate to her Exequies.

It is written

Hebr. 13. 14. *But we seek one to come.*

CRazy, and sickly times, are as a great warning Piece, discharged from Heaven, to startle the secure world, whose soules for the most part lie open to a surprizal, like that people in the Prophet, *having neither Jer. 49. 31. Gates nor Barrs, and dwelling without care.* When diseases grassat, and grow epidemical, they come upon more than an ordinary errand: and it will not be enough that we take up that common discourse of being minded of our mortality, unlesse we consult our immortality too.

This verse furnisheth us with an Admonition of both.

Of our Mortality; *We have here no continuing City.*

Of our Immortality; *We seek one to come*; Or if you please, the deceased *Lady*, and I, will divide the verse betwixt us.

She is a legible Sermon upon the former part, shewing you *we have here no continuing City.*

Let me give you an Audible one upon the latter part, perswading you *to seek one to come.*

There's a word in our way would not be pass'd by, or leap'd over, we must do it the right to speak to it. *But. But we seek one to come.*

It is a particle of *Discretion*, *Grammarians* tell us: and so it is here, in the best sense, speaks the greatest *Discretion* in the world, when the transiency of our present condition makes us drive on immortal designs; and the reflecting upon that pitiful minute share we have in this inch of time, influenceth so effectually upon us, as to put us upon all possible provisions for eternity. And that's the force and purport of the particle that brings in the Text, to make us, being discharged our houses

ses of flesh, and like to turn out e're long, provide our selves of a Mansion, an abiding place, a seat of some certainty, where we may fix, dwell, and take our rest; *We have here no continuing City, but we seek one to come.*

Come we to the words; and observing St. Paul's Rule, to preach *absque eminentia sermonis*, without flash or flourish, I shall spend my discourse upon these three plain parts.

1. A Description of a Christian's Inheritance. *It is a City,*

2. His Estate in it; it is a Reversion only. *It is to come.*

3. His Demeanour towards it, till it comes to his hands; he seeks it. *We seek one to come.*

For the title first; *A City*. Sometimes it is called *An House*; but of admirable work, a rare Structure, the true Architecture; *we have an House* ^{2 Cor. 5.1.} *Ἀχειροποίητον, not made with hands, eternal in the Heavens.*

Sometimes it goes under the name of a *Countrey*. *Via* and *Patria* distinguish the Worlds, This life is our way, that other our *Countrey*. *Patria* ^{Cicero:} *est ubicunque est benè, and that's no*

where on this side Heaven. They
 Heb. 11. *confessed* (saith our Apostle) *that they*
 13, 14. *were strangers and pilgrims on the*
Earth; and declared plainly that they
seek a Countrey.

Sometimes no less than a *Kingdome*
 Matth. 25. will serve to expresse it; *Come ye bles-*
 34. *sed of my Father, inherit the Kingdome*
prepared for you from the foundation of
the world. Thus Heaven, like the
 Bread of Heaven, will fit every palate,
 gratifie the relish of every soul, (as
 Saint *Origen* conceives of the Manna)
 Here's House, and Kingdome, and
 Countrey, and City; it is any, it is
 all these; Seek it and you'll find it so.
We seek one to come.

But we'll keep to the Metaphor of
 the Text, A City. Heaven is the Ci-
 ty of the Saints. So it is called often,
 and borrows the name of *Hierusalem*,
 the Metropolis of *Judea*, The City
 Thren. 1. *that was great among the Nations, and*
 1. *Princesse among the Provinces.* The
 Psa 48. 1. *City of God, the Mountain of holinesse,*
 2. *Beautiful for scituation, the joy of the*
 Rev. 21. *whole Earth.* He shewed me *that great*
 10. *City, the holy Hierusalem, descending*
out of Heaven from God. Hence they
 have

have πολίτευμα, *ortus civicum*, as that ^{Philip. 3.} word which our rendring gives *Con-^{20.}versation* doth rightly signifie. And they are Συμπολίται, or *Cives conscripti*, *Fellow Citizens with the Saints*, ^{Eph. 2. 19.} and of the household of God.

Please to see this *City* a while, and I hope it will raise you higher than *Hierusalem* did the Kings of the Earth, of whom it is said, *They saw it, and so they* ^{Psal 48 5.} *marvelled.*

1. *A City*: there's *multitudo*. It is a place of great receipt, and entertainment. It is next to incredible, the number that were found in *Hierusalem* without wedging, when the seditious within, and the Leaguer of *Titus* from without, had so thin'd them in the day of their desolation. Such the *City* in the *Text*: *In my Fathers house* ^{Joh. 14. 2.} *are many Mansions*, sayes our Lord; as if Heaven was parcell'd, and made all out into dwellings for the everlasting reception of the Saints. God sayes to *St. Paul* of *Corinth*, *I have much* ^{Acts 18.} *people in this City*: but what myriads ^{10.} of millions hath he here? Nations are little enough to expresse them: *The Nations of them that are saved*, he ^{Rev. 21.} ^{24.} calls

calls them, that best knows their number. When the Angel had sealed the thousands of Israel, after this, (saies St. Rev. 7. 9. *Fohn*) *I beheld, and loe, a great multitude, which no man could number, of all Nations, and Kindreds, and People, and Tongues stood before the Throne, and before the Lamb, cloathed with white Robes, and Palmes in their hands. Though Gods Flock be little in comparison of that great Herd, and those Drovers of the damned, yet shall they be numerous, when he shall send his Angels with a great sound of a Trumpet, and they shall gather his Elect together from the four winds, from one end of heaven to the other. A City, there's multitudo; That's a first.*

2. *A City: there's Fortitudo.* Cities are places of strength. *Cain* thought the first builder of a City, did it for his defence, in his fear, when he thought every bush a man, and every man a slayer. Thus, we read of Cities of Refuge, of walled Cities, great, and fenced up to Heaven. *Walk about Zion, and go round about her; tell the Towers thereof.* Much more may it be said of *Zion* in the Antitype, the City in the Text,

Gen. 4.
17.
willet.
Hexapl. in
Gen.

Psal. 48.
12.

Text, *God is known in her Palaces for a* v. 3.
Refuge. Here the wicked cease from Job 3. 17.
troubling; here the weary are at rest. He Psa. 91. 1.
that dwelleth in the secret place of the
most High, shall abide under the shadow of
the Almighty. The Enemy shall not ex- Psal. 89.
act upon him, nor the Son of wickedness 22.
afflict him. He shall cover him with his Psa. 91. 4.
feathers, and under his wings shall he
trust; his truth shall be his shield and
buckler. When the Saints shall take
possession of this City, it shall be with
ovation and triumph. In that day shall Isa. 26. 1.
this song be sung, we have a strong City,
Salvation will God appoint for walls and
bulwarks. Salvation must needs make
strong walls, and that City cannot but
be inexpugnable, where God under-
takes the fortification. A City: there's
Fortitudo; that's a second.

3. A City: there's *Plenitudo*. Ci-
 ties are places of opulency and fulness. Locuples
coriis civi-
tas. Cic.
 Neighbouring Towns and Villages,
 pour in their store to encrease, and sur-
 nish them. Such this City, and in
 such an allusion does the Holy Ghost
 speak; *The Kings of the Earth do bring* Rev. 21.
in their glory and honour into it. They 24.
shall bring the glory and honour of the v. 26.
Nations

- Nations into it.* Look how the lesser Towns and Vicinages do bring in their wealth and provision, & contribute to the plenty and abundance of the Cities; so shall the uncessant confluence of all that is rich and glorious, advance the flourishing estate of the new *Hierusalem*. The Author of this Epistle
- Chro. 11. 16. tells us, *God hath prepared for them a City*: Guess, if you can, what plenty there is like to be, where God himself makes preparation. There you shall
- Eph. 3. 8. find what the Apostle calls *Ἀνεξιχνίασεν πλῆστον*, *the unsearchable*, the impervestigable *riches of Christ*. There we shall see with enlightned understandings, what are *the riches of the glory of his inheritance in the Saints*; or, in the
- Annot. in Eph 1. 18. Mat. 6 20. holy places, as the *Italian Diodati* gives it us out of his own language. There are those Treasures, where neither Moth nor Rust doth corrupt, nor Thieves break through and steal.
- Luke 12. 33. There are those *Bags* which wax not old, whose summs would pose all telling, could we cast accounts with the
- Psal. 50. 2. Starrs. *In the perfection of beauty there*
- Psal. 84. 1. 2. *God shineth. How amiable are those thy Tabernacles, O Lord of Hosts! My*
soul

soul longeth, yea, even fainteth for the Courts of the Lord: my heart and my flesh cryeth out for the living God. How have all the servants in our fathers house bread enough, and to spare, and we stay here and perish for hunger? A City: there's *Plenitudo*; that's a third. Luke 15. 17.

4. A City: there's *Unitas*. It is a Town incorporate, an union of several members in one body. Such our City here: what was said of the old, may much rather be said of the new *Hierusalem*, *It is builded as a City that is at unity in it self*. There is Psal. 122. 3.

1. *Unitas oris*, an accord of voices. All tongues are tuned to praise. They do all ὁ αὐτὸ λέγειν, in St. Pauls phrase, *1 Col. 1. 10.* speak the same thing. And St. John tells us what it is, *Blessing, honour, glory, and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* Rev. 5. 13. The whole Chorus of Heaven and Earth joyne in this Song.

2. *Unitas Cordis*, an oneness of heart and affection. They shall be perfectly joyned together in the same mind, and like thole believers in the Acts of the Apostles, *of one heart, and of* 1 Col. 1. 10. Ch. 4. 32.

of one soul. Here our affections straggle, and run out divers waies ; there they shall all come in, concenter, and take up in God. Here we differ in Diameter, contest sharply, and like *Paul* and *Barnabas*, dispute our selves asunder ; there we shall consent, and be all composure, and harmony, and love, and joy, and peace : For this is a City, where *Rex est veritas, Lex est charitas, modus aternitas*, in Saint *Augustines* language. A City : there's *Unitas* ; that's a fourth.

Ep. 5. ad
Marcel.

5. A City : there's *Immunitas* , Cities are infranchised and priviledged places ; they have many freedoms above other Towns, and so, in the Apostle's words, *Hierusalem which is above, is free, which is the mother of us all.*

Gal. 4 26.

The priviledges of a City, among many others, are these two : The Seat. The Safetie.

1. *The Seat.* It is a prime priviledge to be the *Royal Seat* ; the Chamber of Kings ; the Residence of Majestie. It is much for the honour of *Hierusalem*, that there are set *Thrones of Judgement : the Thrones of the house of*

Psal. 122.
5.

of David. And it is the glory of Heaven, to be the Seat of the Eternal Majesty; *The City of the Living God*; ^{Heb. 12. 32.} The Residence Royal of the great King. *The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell, for I have desired it.* ^{Psal. 132. 13, 14.} This Citie shall have a name above every name, and overtop the world with this Title, *Jehovah Shammah, the Lord is there.* ^{Ezek. 48. 35.} That's the first priviledge, the Seat.

2. *The Safety.* The securitie it affords its Denizons and Inhabitants; which in this Citie are great and matchlesse: for here is freedom.

From the Impositions of Sin, the Oppositions of Satan, the Assaults of Time and Violence.

1. *The Impositions of Sin:* For this Citie makes every inhabitant Sin-free. It will disinslave him from the arbitrary power of commanding corruption, and those lawlesse lusts which were wont to impose upon him, are for ever kept out there: the City gates are shut upon them, and there ^{Rev. 21. 27.} shall in no wise enter into it any thing that defileth.

3. *The*

2. *The Oppositions of Satan*; a privilege that never Citie yet had. We of this Kingdom have cause to count this a privilege indeed: for we can remember how busie Satan was in our Cities, at the beginning of the late Commotions; what storms he raised among giddie and tempestuous people. His manner was to transform into an Angel of light, get into a Citie, set up some *Simon* or other, whom the bewitched people of that City cried up
 Acts 8. 9. as the great Power of God: And the
 10. plot took so effectually, that we groan under the sad successe of it to this day. But this Citie of the Text is fortified against Satan, as *Hierusalem* sometime was against *Senacherib*, with a *Dicit Dominus*, Thus saith the Lord, He shall not come into this Citie. *The Dragon fought, and his Angels, and prevailed not, neither was their place found any more in Heaven. He was cast out, and he comes no more there: The cælestial Paradise will admit no Serpent.*

2 Kings
 19. 32.
 Rev. 12.
 7, 8, 9.

3. *The Assaults of Time and Violence*: and therefore it is called a City
 Heb. 11. having foundations: as if other Cities
 10. had

had no foundations : at least they are next to none, such as *Job* speaks of, *whose foundation is in the dust* ; light, *ob* 4.19. volatile, unstable dust, as the word is there observed to signifie. Foundations that cannot stand the shock of an Earthquake ; which force may undermine and blow up : or, if they escape these, time will assuredly bury in their own Ruines. Not a Citie besides this of the Text, but we may say of it as our *Antiquary* doth of *Rheban*, it is *πόλις* *Camd.*
ἀπολις, a Citiless Citie. *Brit. Ire-*
land. p. 86.

We read in the *Ecclesiastical History*, of *Simeon the Anchorite*, who lived in the time of *Domnus Bishop of Antioch*, that before that terrible Earthquake, which shook in pieces *Phœnicia*, he whipp'd the pillars which stood in the Market-place, crying, *στῆτε ὅτι* *Evagr.*
χίσασθαι ἔχετε, stand fast, ye are like *Schol. l. 4.*
ca 33. to dance shortly. Upon such Pillars stand all sublunary buildings ; their foundred footing shakes their lofty tops. It stains their glory, and takes down their height, to think that sad fate in the *Prophet* attends them ; *Thorns shall come up in their Palaces*, *Isa. 34. 11.*
Nettles and Brambles in the fortresses *13.*
thereof :

thereof: and it shall be an habitation of Dragons, and a Court for Owls: And he shall stretch out upon it the line of confusion, and the stones of emptinesse.

- Isa. 13. 19. Babylon is now the glory of Kingdoms, the beauty of the Caldees excellency: but presently shall be as when God overthrew Sodom and Gomorrah. Nineveh the ranting Metropolis of Ashur, the City of three dayes journey, who multiplied her Merchants above the stars of heaven: she is now empty, and void, and waste, and the heart melteth, and the knees knock together.
- Jon. 3. 3. Tyre, the joyous City, whose antiquity is of antient dayes: the crowning City, whose Merchants are Princes, whose Traffiquers are the honourable of the Earth: She must not, cannot stand, for her own feet shall carry her afar off to sojourn.
- Nah. 3. 16. 3.]
- Cap. 2. 10.

Isa. 23. 7. 3.]

- Zion only cannot be moved, but standeth fast for ever. Her foundation is in the holy mountain. Glorious things are spoken of thee O City of God. The Highest himself shall establish her. Urbs aeterna, a title once given to Rome, is the due of this City in the Text, of none but this, the Eternal Citie. Here are those
- Psal. 87. 1. 3. 5.

those *Gates* that *lift up their heads* above all, and here are those *everlasting doors* for the *King of Glory*, and his *Saints* to *enter in*. Blessed are they that do his *Commandments*, that they ^{Rev. 22.} may have right to the *Tree of Life*, and ^{14.} may enter in through the *Gates* into the *Citie*: For *as we have heard*, so shall we one day *see in the City of the Lord of Hosts, in the City of our God*, ^{Psa. 48. 8.} *God will establish it for ever*.

And be that enough to have spoken to the first part of the Text, the title of a Christians Inheritance: *It is a City*.

Proceed we to the second.

* The Estate a Christian hath in that *Citie*: it is a *Reversion*. It is to come. *We seek one to come*.

Not as if the *Saints* were quite out of possession here: (for till they can come to their estate, it is often coming to them in the glimpses and foretastes of it. They *taste the heavenly* ^{Heb. 6. 4.} *gift*, and the powers of the world to come. ^{5.}

They have an *Heaven* upon *Earth* by communion with *God*; by *fellowship* ^{1 Joh. 1. 3.} *with the Father, and with his Son Jesus Christ*.) But it is to come, because the

C sweet,

sweet, and sweight of it lies in the promises: what they have now, is very little compared with that full, free, and un-interrupted possession a soul shall be put into, when he enters the everlasting gates of the City of the great King. *You are come to the City of the Living God*, saies the Apostle. What? come to it already, and yet to come? Yes, (saies St *Augustine*) *Credendo venisti, sed nondum per venisti*. You are in the Suburbs, but not yet in the City: for that's to come. *We seek one to come*.

Our happineffe consists not in what we have, but what we hope for, τὴν ἐν ἐπαγγελίᾳ ἀποκειμένην μακαριότητα (as St. *Basil* speaks) blessings reposit-
ed, and stored in Promises. And therefore the Holy Ghost in the Scrip-
tural Deeds, and Conveyances of a Believers estate, makes so frequently
Psal. 97. use of phrases of futurition. *Light is*
II. *sown for the righteous*. Sown, it's but
growing and coming on. *Adhuc mea*
Psal. 31. 19. *messis in herba*. O how great is thy good-
nesse, which thou hast laid up for them
that fear thee? It is great goodnesse,
Ep'l. 1. 14. but it is laid up. The Apostle calls
what we have now, *Pignus*, only the
Pledge

Pledge and Earnest: that *Redemptio acquisitionis* is yet behind, possession is in reserve, and but coming. *We seek one to come.*

Nor have we any cause to suspect the hand of Providence as over-close, or reproach our Father with unkindness; for keeping our estate so long from us: there's a threefold good intended us by this deteinure, the thoughts of which may be useful, 'twill keep a good understanding betwixt us and Heaven; for thereby *our Graces are rendred active, our Affections ardent, our Possession welcome.*

1. *It will keep Grace in action.* Many Graces are now set on work, and imployed by this respite of happiness, that would be idle, that would not be at all, were we in possession of it.

There are three notable Graces, that live best, that only live upon reversion and futuritie.

1. *Faith*; precious Faith. That *argumentum non apparentium*, the evidence of things not seen; so it is called by that Apostle, who came nearest this Citie of any that retreated into pilgrimage. The promises are *Pabulum*

Fidei; Faith lives wholly and solely upon hereafter; She sees best when the object is furthest off; *Videbo eum, sed non modò*: I shall see him, but not now: I shall behold him, but not nigh.

Num. 24. 17. Had God given *Abraham Canaan* in present, where had been work for that vigorous faith of his, whose quick eye saw through the thick distance of four hundred years; and whose long arms reach'd a promise over the heads of so many intervening Generations? Give in hand, and take away Faith. For *Fides est credere quod non vides, cujus merces est videre quod credidisti*; so St. *Augustine*.

2. *Hope*, which is inconsistent with possession. For hope that is seen, is not hope. As Faith advanceth to sight, so Hope shall commence fruition.

Heb. 6 19. Hope is the *Anchor of the soul*; It is serviceable whilst abroad in the storm, the Harbour will not need it. Enjoyment supersedes hope: it is one great purpose of God, in keeping his people, and their possessions asunder, that they may learn to live in hopes of them; *hope to the end, for the grace that is to be brought to them at the revelation of Jesus Christ*.

1 Pet. 1. 13. 3. *Pati-*

3. *Patience*, which can have no trial after this life. It is a Grace which lives only in ill times. It is the Bird that hatcheth in thunder. When it comes to *killing with the Sword*, here Plin. *is the patience of the Saints.* *Tribulation worketh patience*: and when tribulation worketh not, patience is idle, is not. We cannot be patient in the day, when we shall be impassible. *Be patient Brethren, unto the coming of the Lord*; till then, longer you need not, you cannot be. When he comes, he calls from work, and brings *his reward with him*. When he comes, he will Rev. 13. 10. Rom. 5. 4. cease both sin and suffering, wipe away tears, and bring in *the times of refreshing from the presence of the Lord*. Rev. 22. 12. *Patience is in season whilst we can be in suffering, we shall be past both together.* It is good company whilst we are in our way, in our Countrey there's neither room nor reason for it. *Let us run with patience the race that is set before us*; when that's done, we ha' no further use of it; with the author and finisher of our faith, we shall sit down on the Throne of God. *Patience is the contemporary of our pilgrimage*;

we part when we enter upon our eternity.

And they are the three Graces which this reversion of our estate renders active : which is the first particular.

2. It makes affection ardent. Suspense sets an edge on the soul, as fasting begets appetite. It makes a thirst after the *waters of life*, an hungry after the *hidden Manna*, a very greediness of glory, to Tantalize (as it were) over immortal joyes, to have happiness in view, and yet be held off from it : this wings desire, and sets the soul on longing. Let *David* be awhile excluded from earthly *Zion*, (guess then what the heavenly *Zion* will do) and how earnestly doth he breath, how passionately express his longings after it, *As the Hart* hunted (say some) or (as one worth all the rest, the invaluable Doctor *Hammond*) feeding in a dry and parched wilderness, finding no water, going about, and making a mournful noise for it : as this *Hart* panteth after the water Brooks, so panteth my soul after thee O God. My soul thirsteth for God, for the living God, when shall

Psal. 42. 1,
2.

Annot. in
Ps.

I come and appear before God? It makes Affection ardent. That's a second.

3. *It renders Possession welcome.* The forty years traverse in the wilderness, sweetens the peace and plenty of *Canaan*: and when we have staid a while in the *Tents of Kedar*, we admire the more the *Curtains of Solomon*. As it is with an Heir apparent to some fair Estate, whereof the greatest part hath been in the hands of Longævous Parents, and some other parcels possibly have strayed out into tough and durable Joyntures; he huggs and applauds himself, that at length the mouth of his expectation is made up, and the desired *All* is come into his hands; with such, with more than such, with infinite more than such delight, do poor pilgrim Saints enter upon the *Inheritance in light*, and the respited glory of the other world. Col. 1. 12. And this is by some Divines conceived one thing wherein the blis of men may be called more than that of Angels; because Angels shall be where they were, and their estate not improved, (except any will say, that Christ was this of advantage to the Angels, that he did

confirm them when he redeemed us, in which I determine nothing) but men shall have the garment of praise for the spirit of heaviness : after a wet
 Psa. 126. 5. seeds time, (*They that sow in tears,*)
 Phil. 3. 21. comes a fair Harvest, (*shall reap in joy.*)
 There shall be a change of their vile bodies, that they may be fashioned like unto
 1 Cor. 15. 53. Christ's glorious body. Their corruptible shall put on incorruption, and mortality shall be swallowed up of life. And this is that will make heaven more heaven; because they sojourned as in a strange Countrey, dwelling in Tabernacles, with Abraham, and Isaac, and Jacob, the heirs with them of the same Promise. This is that will make the Tabernacles of the Lord of Hosts more amiable; because the soul hath been kept at a distance, and looked after them with longing. This City will be more welcome when it comes, because it is to come; the last Reason of the deteinnure of our estates, *We seek one to come.*

Give me leave now but to shew you a piece of spiritual good husbandry, to tell you how you may improve this Estate in Reversion, and I shall pass

pass from this particular.

Thank God for it. Value your selves by it. Live suitably to it.

1. *Be thankful for this estate.* It is a rich one. The reserves of heavenly glory, are infinitely more than all the enjoyments of the treasures of the earth. The *goodnesse laid up* for one Psa 31.19. Saint, is much more than the goodnesse laid out upon all the world. God might have given you *a portion with the* Isa. 17. 14. *men of the* (age, or) *world*, in this life, Ἐν τῇ ζωῇ αὐτῶν. as the *Seventy two* render it, in this life of theirs: and possibly you had better ha' been without it, it will be more easie for you in the day of your accounts. A confluence of outward things is not always a kindnesse. *Wo unto you that are rich, for you have received your consolation.* What a sad *Recordare* doth *Abraham* set upon the rich mans *Recepisti* in the Gospel. *Son, remember that thou in thy life time* Luk. 16. *receivedst thy good things.* It is the very 25. *Emphasis* of evil, to have received all our good. *If in this life only we have hope in Christ, we are of all men most miserable.* But God hath provided some 1 Cor. 15. 19. *better thing for us,* (saith the Apostle) *sure,*

sure, something extraordinary it is, that's of Gods providing. It is the invaluable advantage of a Believer, that he hath his portion to receive, when all the treasures of the Earth shall be exhausted; that he shall enter upon his estate, when all the inhabitants of the world shall turn out, and be eternally dispossessed; that he shall be on the taking hand, when they ha' nothing to look for but those damnable debenturs of wrath, and vengeance; when all's past and gone with others, and they have not one atome of hopes left, then's his all to come. *We seek one to come.* Be thankful for this estate; that's the first improvement.

2. Value your selves by this estate. Account not what you are, but what you shall be. If you look as a Believer now, you'll find him it may be, *lying among the pots*, (*inter Jacobes*, as some give it from the *Syriack*, among the broken pieces of Brick, used to set the Pots on, the receptacle of the Soot and Ashes, and so betokening a low and abject condition) and this will mis-represent him: if you will see him in his proper colours and complexion, look

Pla. 68. 13.
Sionit. a-
upud D.
Hammond.
Ann. in
loc.

at what follows, *Yet shall ye be as the wings of a Dove covered with silver, and her feathers with the yellowness of pure Gold.* It is utterly the fault of Christians, to measure themselves by the standard of the world, and value their estate by the rate-book of creatures: for so whilst they inventory what Goods they have, they are alwaies poor; whereas, would they look only at what they hope for, they could see no end of their riches. If you would take a right survey of your estates, look at them in promises. A Believers life consisteth not in the abundance of the things which he possesseth, but in the assurance of the things which he expecteth. Expectation is the great riches of a Believer. *My soul, wait thou only upon God, for my expectation is from him.* The mercies we have in expectation, are transcendently beyond whatever the hand of Heaven will give, or the arms and bosome of the Earth can possibly receive in present. Psa. 62. 1.

It was high, that of *Alexander*, who being asked, when he was dealing whole Lands and Lordships among his Commanders, if he meant to give
all

all-away, replied, It is nothing I give away, for I keep Hope to my self. It is a gracious gallantry, and becoming a Christian, when he sees the Earth cut out among the great possessors of it, to raise his spirit high as his expectation. Alas ! these are nothing, I have *hope laid up in Heaven for me*: These estates are all going, mine is coming. *We seek one to come*. Value your selves by this estate; that's the second improvement.

Col. 1. 5.

1 Kin. 17.
16.
Mat. 15.
37.

Exod. 16.
3.

3. Live suitably to this estate. And one thing is, you cannot live above it, the ordinary mischief of estates here below : (for the more you live upon it, the faster it comes in, the more you have of it. It is not so like the Widow of Zarepta's Barrel of Meal that wasted not, as the miraculous *Loaves* in the Gospel, that multiplied by being fed upon,) all the danger is of living under it, the too familiar practice of those that pretend (at least) a title to it, and to look for it. How do men live, as if there were no life but this : pursue estates in this world, as if they had neither hopes nor desires of another : preferring *Flesh-pots* and *Onyons*,

ons, before *Quails* and *Manna*: the very Brick-Kilns of *Egypt*, before the glorious stones of the new *Hierusalem*: Possessions in houses of clay, before the reversion of the City of God. If thy treasure be in Heaven, why is not thy heart there also? If thy hopes be laid up, then what dost thou poring here below? — *Hec regni, rerumque oblitterarum?* Consult the credit of thine estate and hopes: do nothing unworthy such pregnant expectation: let thy designs be taller than subcoelestial: evidence thy aims to be above the world: proceed in mortification and self-denial: *Confess* thy self a *stranger* and *pilgrim* on the earth; they that do so declare plainly that they seek Heb. 11. a *Country*: that they have here no con- 14. tinuing City, but seek one to come.

Which is the third way of improvement of this estate in reversion; *Live suitably to it.* And that for the second part of the Text; the estate which a Believer hath in the heavenly City, it is a Reversion only, a City it is, but that City is to come. *We seek one to come.*

The third now only remains; The demeanour

demeanour of a Christian towards that Reversion, till his estate comes into his hands, he seeks it, *We seek* one to come.

Ἄρτετε,
ζητετε,
κρῖνετε,
Mat. 7. 7

I shall contract, and so speak of *seeking*, that we lose no time. It is observed the simple word imports, *Ar- dorem & studium*, a more than ordinary earnestness in seeking: and is therefore joyned with words, and actions of importunity; so that in composition (as it is here used) the force being augmented, it denotes the highest and most eager aspirations of the soul; τὴν μελλόντων ἐπιζητῶμεν, *Expetimus* (as some have rendred it) we seek effectually, and come up to the object in pursuit: we seek with invincible purposes, not to come short, or be taken off, not to be baffled with any difficulties, but to seek till we find, thus *We seek one to come.*

Briefly, Seeking speaks;

Quarendi sedulitatem.

Inveniendi difficultatem.

Diligence in seeking, and difficulty in finding; them two.

Novarin.
in Matth. 1. Diligence in seeking. *Ingentem voluntatis propensionem notat*: it shews heart,

heart, and good will: the engaging and setting on all the powers of the soul. It expresseth a painful endeavour, and excepteth against a cool and faint velleity. *Non enim potest fieri sine co-* Lud. de vi-
ta Chri. p.
I. c. 40.
natu magno, quod homo terrenus fiat Civis in caelo. A right of Citizen is not so easily obtained in the new *Hierusalem*, none that's there division'd but upon the chief Captains terms; *with a great sum* (not of silver and gold, but with Act. 22. the precious blood of Christ) *obtained* 28.
I this freedom; and 't-will cost him pains besides, ere he find it. It's no seeking as the woman sought in the Poet, — *tanquam quæ vincere nollet*; but as the woman sought in the Parable, *She lights a Candle, sweeps the* Luk. 15. 8
house; καὶ ζητεῖ ἐπιφελᾶς; and seeketh exactly, acurately, sollicitously, *dili-* Luk. 16. 3.
gently, till she find it. The Steward in the Gospel, that was to seek for a place, could not *dig*, and to *beg* he was ashamed: but he that seeks the City in the Text, must do it in Wisdome's mode and method, who dispenseth with neither; A man must both beg and dig for her, and well he can compasse her so too; He must beg; *If thou cryest*

PROV. 2. 3. *cryest after knowledge, and liftest up thy*
 v. 4 *voice for understanding. And he must*
dig too; if thou seekest her as silver, Et
sicut thesanros effoderis illam; and dig-
gest for her as for hid treasures. It must
be a labour like that of men in a Mine,
where desire sets industry on work, and
makes Diligence indefatigable.

Diligence in seeking; that's the first impost. 2. Difficulty in finding. If it were easily come to, what need endeavours? if obvious, why such seeking? Saint *Augustine* tells us of a threefold book for the guidance of Travellers to this City; *Natura*, *Scriptura*, *Creatura*, and yet all will not do, a number misse the way for all these Directors.

There are four things make this difficulty.

1. *Via Arcta.* 2. *Civitas ignota.*
 3. *Impugnantium vis.* 4. *Ducentium*
varietas.

1. *Via arcta.* The way is narrow: it is not easie to find; and so no wonder the Prophet tells us of a *Nescierunt*, *They have not known the way of peace*; and the Psalmist complains with
 Isa. 59. 8
 Psa. 14. 3. *an Omnes declinaverunt, They are all*
turned

turned aside, and gone out of the way. The Passengers are so few, the way is not beaten. It is like those *high-ways in the dayes of Shamgar, the son of Anath;* Judg. 5. 6. that were unoccupied, whilst the Travellers went *per calles devios*, through by-waies. Or like those *ways of Sion;* Thren. 1. 4. that mourned when none came to her *solemn Feasts*, The ports and passages to Life, are very strait, the way lies all *per angusta*; it is but a Lane that leads to the large and delightful Fields of *Elysium*. The way to Hell is broad enough, it is a Road, that to this City is but a Path; *Thou wilt shew me the path of life: in thy presence is fulness of joy,* Psa. 16. 11. at thy right hand are pleasures for evermore.

2. *Civitas ignota*. The City is little known, and so as little regarded. Many talk of it, few understand it. It is a gift not given to all; *It is given unto you to know the mysteries of the Kingdom of Heaven,* Math. 13. 11. (saith our Saviour) *but to them it is not given.* It is a parable to the most. Men are well vers'd in the Regions of the lower world, but their thoughts seldom travel so far as Heaven. They gaze at the stars, and con-

D temple

temple the beauty of the Suburbs : but they are strangers to the *Chrystal River*, and the *Tree of Life*, in the midst of the street of the City.

3. *Impugnantium vis*. The power and strength of enemies, which way-lay all that travel to this City. No coming hither unassaulted. *Israel* mystical must, as the literal did, encounter Giant, fight the *Anakims*, and force a passage into *Canaan*. *Transivimus per ignem & aquam : & eduxisti nos in refrigerium* ; It is a transit of fire and water that brings to the wealthy place. The combinations of hell and darknesse are up to attack us : we must expect to *wrestle against Principalities and Powers, and the Rulers of the darkness of this world, against spiritual wickednesses in high places*. Nor is all peace at home, *Hannibal ad portas* is not all, our intestine stirs give us no little trouble : *Σεβετεύοντα*, saies the Apostle of our lusts, they are an Army disciplin'd and drawn up, *They war against the soul*. Nay, *Militia est vita hominis super terram*, (as the vulgar Latin reads that of *Job*) the life of man is a warfare upon earth. The Church now writes militant,

1 Pet. 2.

11.

Ch. 7. 1.

rant,ingaged on all hands: we are in
Joab's case, The front of the battel is a- ^{2 Sa. 10.}
gainst us, before and behind, and there- ^{9.}
 fore had best follow his counsel, *Be of* ^{v. 12.}
courage, and let us play the men for the Ci-
ty of our God.

4. *Dicentium varietas.* Difference a-
 mong guides, and a strange kind of va-
 riety of them that attempt to lead.
 Hence it is, that the greatest part of
 followers are misled, *Viam per avia*
quarentes, and so mistaking their City,
 are in a case like that of the silly *Syri-* ^{2 Kings 6.}
ans; who blind, thought they were for ^{19.}
Dothan; but seeing, found themselves
 at *Samaria.* The world is full of mis-
 guides. To say nothing of the more
 brutish part of men, that lie so deep
 buried in the ruines of the fall, they
 know no guide but that of sense; there
 is a wiser sort, who have somewhat e-
 merged those desolations, and recover-
 ed some steps of degraded nature, fol-
 lowing *Rationem suscitata* (as the
 Schools speak) Reason set up by the
 advantages of moral acquirings: that
 yet are not secure against deflections,
 and in danger, at least, to come short of
 this City. *Erasmus* indeed seems to

justify the sufficiency of this conduct,
 unless he play the wanton with us in
 a piece of Letany; *Vix possum me*
continere quid dicam, Sancte Socrates
Ora pro nobis. But there's no great
 heed to be had to *Erasmus's* opinion
 in point of Guides, who followed
 such an one himself as could not lead
 Jud. v. 13. him through to this City, or else
 they do him wrong that picture him
 in the mid-way betwixt Heaven and
 Hell. But of all, commend me to
 the men of wild fire, those 'Ασέτες
 πλανήται. (in the Apostles termes)
 that with their Erratick lights, will
 needs shew us a new way to this City,
 neither Patriarch, nor Prophet, nor
 Apostle, nor any of the Saints of for-
 mer ages, were acquainted with. And
 which is the mischief on't, some be-
 lieve them too; they want not fol-
 lowers, such as they are. For the
 Isa. 9. 16. Leaders of this people cause them to
 erre, and they that are led of them,
 are destroyed. The vulgar Latin in
 that place is very expressive; *Et e-*
runt qui beatificant populum istum se-
ducentes, & qui beatificantur, preci-
pitati: Their seducers shall blesse
 them,

them, or those that blesse them, shall seduce them. Just our case for all the world: whilst those that head, and lead them, bless them, call them the blessed ones, the honest men, the people of God, even then are they seducing them, and precipitating them into ruine. Of these we may say as the Psalmist, *This their way is their* ^{Psal. 49.} *glory.* ^{13.} Never were men so out of the way, as in these distracting dayes, wherein so many pretend to conduct. *Loe here is Christ, and loe there!* ^{Mat. 24.} ^{23.} Loe he is in this form, in that Sect, flying up and down, and crying him (as Lapwings do their young) to be every where but where he is. Such a stir once made *Theudas*, and *Judas* ^{Act. 5.36,} ^{37.} of *Galilee*, who would needs be some body in their times, and drew away much people after them, who were scattered and brought to nought. And such a bustle made *Primianus*, and *Maximianus*, in Saint *Augustine's* dayes, thought worthy of their names by a giddy faction, whom they headed; whilst *Postremianus*, and *Minimianus*, were titles more becoming their merits, and manners,

in the judgement of that learned Father. This was our case, and well it is that we can say it was so. Blessed be God for better Guides, that
 Isa. 30. 20. *though the Lord gave us the bread of adversity, and the water of affliction, yet our Teachers are not still in a Corner, but our eyes may see our Teachers.*

The finding this City must needs be difficult, where the way is so narrow. The City so little known. The Opposition so great, and false Guides so many

Difficulty of finding, that's the second import of seeking. *We seek one to come.*

For a close of all then; Let this difficulty in finding, put you upon resolves of seeking this City. *Dicit Piger*: it is the sluggard that saith,
 Prov. 22. 13. *There is a Lion without, I shall be slain in the streets.* A generous spirit is so far from desponding, that he heightens his courage in the face of danger. Consider that ἐν ἀρχηγὸν τῆς σωτηρίας, *the Captain of our salvation*, and those triumphant Troops, that are now wearing the Laurel of immortality, how they were all *made perfect*

perfect through sufferings. For, tell us you noble Army of Martyrs, you invincible Confessors, who now are cloathed in white Robes, and have Palms in your hands, and follow the Lamb whither soever he goeth: how got you into possession of your City? How came you to enter those *Gates of Pearl*, and to tread those Streets paved with pure Gold? Did you not strive to enter? Did you not seek it, seek it in good earnest, before you found it? Are not you they who through faith subdued Kingdomes, wrought righteousness, obtained promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of the aliens? Here was *Par animis periculum*, Danger great as the souls of them that encountred it. Men and Brethren, you see what seeking is: what mountains of Opposition you must top, and overpasse: what an Ocean of troubles you must cut through: what an Armado of difficulties you must charge: all which lye betwixt

D 4 you

Rev. 7. 9.
Ch. 14. 4.

Ch 21. 21.

Heb. 11.
33, 34.

you and this City. Let me therefore bespeak you in that Apostolical Exhortation, *Watch ye, stand fast in the faith, quit you like men, be strong.* As for some of those difficulties, which have distracted so many, and put them to a losse in the late unhappy daies, through mercy you need not fear them: the false lights are almost out: the Batts and Owls that pester'd us in the dark, are gone to their holes, and disappear now the Sun is up; I shall therefore Give you some provision for the way, (as Joseph did his Brethren) only direct you to seek in a couple of particulars, and I ha' done. *Orderly, Opportunely*, them two.

1. Seek this City *Orderly*: and that both as to *means* and *end*.

Jer. 6. 18. 1. As to the *means*. Thus saith the Lord, *stand ye in the waies, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.* Take heed of new, and untrodden paths, how fair and green soever they look. It is the same City, and the same way leads to it, Mortification, Self-denial, Faith, Re-

Repentance, Obedience, the use of Prayer, the Word, and Sacrament, — *En qua via ducit in urbem.* Beware of letting down Boats from the Ship, (as Saint Pauls Ship-men ^{Act. 27.} would ha' done) of gathering Churches out of the Church, except ye ^{30, 31.} abide in the Ship ye cannot be saved.

2. As to the *End.* That's *primum in intentione*, the first thing in a wise mans thoughts, though last in his achievings. Our Saviours *Quarite* ^{Mat 6.33.} *primum*, directs us to this method, tells us *quarite* will not do without *primum*: *First seek the Kingdom of God.* Let this City be uppermost in your minds, and go along with your leading thoughts. Be sure the Dew of Heaven go before the Fatness of the Earth. Set it at your right hand now, and it will give you that place at the last day. To seek any thing before it, is to be to seek for every thing, and sit down with losse. It is an inversion of order, to seek it any where but first. *Seek it Orderly*, that's first.

2. *Seek it Opportunely.* To every thing

- Eccle. 3. 1. *thing there is a season, and a time to every purpose under Heaven; and then surely to seeking Heaven above all. Hic est vita finis, pervenire ad vitam cujus non est finis.* This life is our season for making sure of another. *Every thing is beautiful in his time,* saies the *Princely Preacher*. The beauty of a flower is in it's season, of fruit in it's season; and a soul seeking Heaven in season, is the greatest beauty on this side the Sun. Opportunity is that *price in the hand*, if there be but *a heart to it*, that's all, and *Fool* is his name that hath not. Opportunity seems to say to us (as our Saviour to the Pharisees) *Yet a little while am I with you, and then I go to him that sent me: Ye shall seek me, and shall not find me. Seek ye the Lord while he may be found.* There is a time while God may, and when he will not be found. The everlasting arms will not alwaies be open for reception. The healing wings will not always be expanded and stretched out for gathering. The Spirit will not alwaies strive with Flesh. Patience will not alwayes bear, nor
Long-

Long-suffering wait for ever. The foolish Virgins sought to enter, but ^{Mat. 25. 11, 12.} 'twas too late, an intempestive seeking, and so went without, *Nescio vos*, was their doom: *Verily I say unto you, I know you not.* Esau, with his after-wit, *would have inherited* ^{Heb. 12. 17.} the blessing, but was rejected: for *he found no place of repentance, though he sought it carefully with tears.* The rich man in torments would have had ^{Luk 16. 24, 26.} but a drop of water, and 't would not, could not be, for χάσμα φέρεται ἐσθίεινται, *The Gulf is fixed*; Mercy can have no passe; all intercourse is cut off, and hopelesse. *Now is the* ^{2 Co. 6. 2.} *accepted time*, with an *Ecce* before it, that you may take special notice of it; behold now is the day of salvation. Now is, and but now is, not is now, and ever shall be. *The Morning cometh, and also the night.* Our dayes wheel away in their vicissitudes, and we purpose to enquire and seek, but when begin we? *Si queritis, querite*, if you will enquire, enquire ye: return, come. The City to come, will not be come to without seeking. *But we seek one to come.*

I passe now from the Text, to the occasion of our meeting; or rather from one Text to another. And a large one it is, that I am now to speak on: no lesse than the Memorials of that Elect Lady, the *Lady Sybilla Anderson*, that miracle of her sex and time. A Text, not for an hour, but an age: not for a Sermon, but a Volumn. Her very name is a Sermon to them that knew her. And if any in the Congregation was so unhappy as to be a stranger to her, I shall give them a guesse at her, scarce so much, I dare venture at no more.

Prov. 31.
30.

A woman that feareth the Lord, she shall be praised, saies Solomon; or rather (if I mistake not) saies Queen Bathsheba, in her instructions to King Lemuel, alias, Solomon her Son. Do you ask who shall praise her? God shall praise her in the Judgement,

1 Cor. 4. 5.

Prov. 31.

31.

Then shall every man and woman have praise of God. Let her own works praise her in the Gates. But works are not loud enough to praise her to the deaf world: may she not then have some

Ibidem.
Diodat. in
Loc.

other help? Yes. Give her of the fruit

fruit of her hands. Let every one give her that praise, honour, and blessing, which she deserves by reason of her vertues. Minister and People, every one owes their contribution; here's a warrant for any, for all to praise her. So that I care not much, if there chance to be here any of that sower and sullen generation, that are against all order, and decency, both to the living and to the dead.

And now methinks I am much-what in the case of *Elihu*; *En venter meus quasi mustum absque spiraculo!* *As Wine which hath no vent.* For I ^{Job 32.18,} ^{19.} am full of matter, and the spirit within me constraineth me. And I will follow his course; I will speak that I may breath.

We'll begin (if you please) at her beginning, her extraction, and original. She and it were mutually credits to one another. She was none of those Ladies of the late edition; those false printed pieces, for whom the just God hath now provided a *Deleatur*, *In the generation following, let their name be blotted out.* ^{Psal. 109.} ^{13.}

She

Camd. Brit.
in Cheshire.

She was descended (saith our *Antiquary and Oracle*) from the *Barons of Malpas*, and that's as high and far, as we can with any certainty trace the footsteps of honour; which I would not name, if her personal worth had not been answerable; her graces were the more resplendent for it; as a Jewel set in Gold is more rich and orient, than when it is unpolish'd, and in its native dirt.

Ovid. Met.

— *Nec census in illa*
- 19. *Nobilitate sua major: sed vita fidesque*
Inculpata fuit —

If we look at her personal excellencies, they were many and rare, I shall speak of them first, and then of her relative merits.

Her out-side presents it self first to view, and that was ever decent, and suiting her degree; not light and vain, the too familiar folly of that sex, who by their garb might go for Adventures in some such Ship as that of *Solomons*, that brought *Apes and Peacocks*. She was none of those Ladies the Father chides, *Quae fulgent monili-*

1 K. 10.

22.

Bern.

monilibus, sordent moribus, whose Jewels were rich, and Manners rusty. Her adorning was after Saint Peters 1 Pet. 3. 3. dresse, not that *ὁ ἑαυτοῦ κέσφῳ*, That outward, of plating the hair, and of wearing of gold, or of putting on of apparel: but the hidden man of the heart, in that which is not corruptible, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Her countenance was grave and sober, and serene too. She was *Pol-lens Matrona*, in the Poets phrase, a Lady of an authoritative aspect; a Correctorefs of sin in her very looks: insomuch that those whom neither Law nor Conscience could oblige to a regular composure elsewhere, studied a deportment, and durst not trust their demeanour without a watch and guard in her presence.

Her carriage affable, free, courteous: and yet so exact, she left no place to fasten an accusation upon her, even by the most critical Animadvertors upon lives and actions.

Her wit quick and sharp, but such an allay of humility withal, that it never made any sallies to the prejudice
of

of her judgement and prudence.

Her discourse pregnant, proper, significative, unaffected. The tongue, that *ἄτακτος ἔσται ὁ λόγος*, as St. James Jam. 3. 8. calls it, so unruly in others, was by her well commanded. Like that good woman in the Proverbs, *She opened her mouth in wisdom, and in her tongue was the Law of kindness*. She opened it in wisdom; she did not open it at random, and continually, but duely shut it, and discreetly opened it. Her speech pass'd *Davids Watch*, which stood at the *door of her lips*: and shew'd Col 4.6. Saint Pauls seasoning, had abundance of salt, salt of wit, and salt of grace. This captiv'd her Auditors whilst they were with her, and seldom sent them from her without wonder, — *Nec vox hominem sonat, O Dea certe.* —

She was another *Abigail* for her wisdom, another *Sybil* indeed, for she did *Rem nominis implere*, so make good her name, that (for ought I know) she may make good her place too among those celebrated Prophetesses, whose fame hath fill'd the world.

Her knowledge, so general, so divine, that she might seem born to justify

stifie the probability of that strange Convention, under *Withred* King of *Kent*, and *Bertuald* Arch-bishop of *Britain*, (or *Canterbury*) where *Wo-*men sate in Council, and subscribed transactions Ecclesiastical. *Anno 694. Sr. H. Spelm. p.*

This, all this, more than this, she was in her self. Let us now view her in her References.

1. *To God*, before whom she walked, and with whom she now is in glory. Him she loved, feared, served; which is more for her honour, comfort, and advantage, than all those accomplishments of flesh and blood, which might gain her a name on earth, but never provide her a place in heaven. And to this I shall bring in two sufficient witnesses.

1. Her private Devotions, which were due and constant: thinking no day well spent, wherein she did not send to Heaven, and exchange prayers for mercies with him whom her soul loved. And for her furtherance and advantage in this duty, she was wont to cut her self out work, by keeping Catalogues of her sins, that none might escape her confession,
E when

when she came to prostrate her soul before the all-seeing Eye. I have seen (but very lately, I wish I had seen them sooner, you might have had a better account of them) some papers under her own hand, wherein she had written what sins she desired might be blotted out: what mercies were seasonable to beg, for her self, her Relations, the Church, the Kingdome. And herein she dealt faithfully, would not wink at small faults in her self; Book'd her very failings, and Item'd the least infirmity, which doubtless will make the way easie, and happy for passing her last accounts, and clearing her in that day, when the *Books* shall be opened.

Apocal.
20. 12.

And for these prayers of hers, many fared better, and may do now she is gone: her self, her family, her friends, may I not say the whole Kingdome? Have we not cause to think, that the contributions of her prayers, among many others, helped not a little to bring *His most Excellent Majesty* in, upon those just and honourable grounds, which we look at, not without joy and astonishment this day?

day? The hands of *Moses* lifted up on Exod. 17.
the Mount, gave *Amalek* the rout, ^{11.}
when the Arms of all *Israel* in the val-
ley, were of no force.

2. *Her zeal to the House of Prayer* ;
which, like that of *David*, had eaten Pla 69. 9.
her up, whilst the zeal of others, had
almost eaten up those houses. She
had a large share in that promise, *I*
will make them joyful in my House of Ila. 56. 7.
Prayer. She did not forsake the assem-
bly, as the manner of some is : (and it is
to be hoped those manners will be
mended shortly) nor was she like him
in the Poet, — *Parcus Deorum cul-* Hor. Car.
tor & infrequens — One that came ll. 1. Od.
seldom, when list and leisure would ^{34.}
give her leave: but disposed like
those in the *Psalmist*, *Our feet shall* Pla. 122. 2.
stand, shall stand often, within thy gates
O Hierusalem : of *David's* temper just,
One thing have I desired of the Lord, Pla. 27. 4.
that will I seek after, that I may dwell in
the House of the Lord all the days of my
life, to behold the beauty of the Lord, and
to enquire in his Temple.

She was *swift to hear*, and yet not so Ja. 1. 19.
swift to swallow down all for sound
Doctrine, which she heard. She had

a careful and commendable jealousy over the plausible Doctrines of the late daies of defection; and could spy *Rebellion*, when it preached in the Cloak of *Religion*. As the noble *Be-
A& 17. 11. reans*, she received the Word with all readinesse of mind: but withal, *(searched the Scriptures daily, whether those things were so.* She took not truths upon trust, and the bare credit of Authors, no, not of those, whose names were most tossed, and sounded no less than Oracular in the world; *Ad legem magis*, she kept to that, *To the Law, and
Ila. 8. 30. to the Testimony*. She knew there was much Copper Divinity become current, and therefore brought it to the Touch, being caution'd by the Apostle, *to prove all things, and hold fast
1 Thes. 5. that which is good.* So that look at her in this first reference, and she hath good right in that title of *Piissima*, sometimes given by eminency to St. *Hellen*, the Mother of *Constantine*; or she may put in her claim to *Hierophile*, given as an *Agnomen* once to one of her name-fakes. That for her reference to God.

Sybillæ Cuvana diæt. Hierophile and Suid.

2. To Gods Lieutenant, her, and
our

our Sovereign, she was invincibly faithful, following him through the vicissitudes of his fortunes, with constancy and resolution. No assaults could batter, no siege force a surrender of her loyalty; she had trial of both. She knew how to suffer, better than the Kings Enemies to oppress, and they were pretty good at it. Such a composition of Piety and Loyalty, one should rarely meet withal. Her practice was an irrefragable confutation to that black-mouth'd slander, (of those who called themselves only honest that least deserved it) that a *Royalist* could not be *Religious*.

I should not have mentioned this of her, but in opposition to the *Bodkins* and *Thimbles*, the Sword and Gantlet of that sex, which were made use of, to promote the beginnings of the late Rebellion. She was a person of undaunted, untainted loyalty, and yet her confidence rarely tempered with an holy fear, still shewing courage in the worst, fear in the best of times.

Sperat infestis, metuit secundis

Alteram sortem, bene preparatum

Pectus —

E 3

And

Hor. Carm.

l. 2. O. 10.

And that was her second publick reference.

3. To Gods Church she was rarely devoted: praying often and earnestly *Psa. 122.6. for the peace of Hierusalem,* and she prospered for loving of it. Her love to this Church, will need no further evidence, when I have told you, it was her constant practice, during our late confusions in Worship, to repair to places, where *Common Prayer, and Administration of Sacraments* might be had according to the use of the Church of England. Which is so much the more for her honour, as feminine weakness exposeth sooner to the attempts of seducers. The Apostle tells us who are the spoils of those *Worthies, They creep into houses, and lead captive silly women.* It is notoriously known, that these swell'd their Bills of Profelites, and gratified the triumphs of those popular *Rabbi's*, who were wont to *Poll* for applause, and glory more in the noise and number, than in the worth and wisdom of their Disciples; but being like bodies Electrical, whose alliciency goes no further than straw or chaffe; she was

too weighty for such attractions.

If you now look a while at her private references, 1. She was as good a Wife as a woman. She had the way to make gains of an Husband (as St. Peters word signifies, and a good way too, such a way as *Livia* had to win hers, which *Dio* saies, was *Multa modestia*. Κερδισθη-
σονται
1 Pet. 3. 1.

We had too sad a testimony of her affection, in those impressions which his death made upon her; indeed we may date her death from his: for we can scarce say she lived since, unless to bewail her life; *Hec mihi, quia incolatus meus prolongatus est!* As if she had taken up *Ruths* resolution, *Where thou dyest, will I dye, and there will I be buried* And we may commemorate them in *Davids* Funeral expressions, *They were lovely and pleasant in their lives, and in their death they were not divided.* Psa. 120 5.
Ruth 1. 17.
2 Sa. 1. 23.

— Ille dies utramque
Ducet ruinam —

Hor. Carm.
li. 2. Od.
17.

2. Though she had not the breasts,
yet she had the bowels of a Mother.
And even in that relation she was so
E 4 tender,

tender, and affectionate, and deserved so well, that her Children will rise up and call her blessed, (that is) both blest her, and bless God for her, as some gloss upon that place.

3. And a *Mater-familias* she was too, a *Mother* as well as a *Mistress* to her Family. With the vertuous woman (in that so often named Chapter of the Proverbs) *She looked well to the wayes of her Household. Speculatur itinera domus sue*: she watcheth as from a Tower, for the security of her family, that they may go out and come in, in peace. It was her care, even now in her sickness, that prayers among them might not be laid aside with her; and in her health, not over-employing them, she would often say, it was her desire, her servants might have leisure to serve God as well as her self.

These were her Relations within doors; nor was her goodness circumscribed with the walls of her house; but if you follow her from home, you may trace her by the footsteps of her friendship and charity, so careful she was *Ἀγαθοεργεῖν*, and *πλουτεῖν ἐν ἐργοῖς*

1 Tim. 6. *καλοῖς*, both to do good, and be rich in good

good works, a way to grow rich that few use, the world will not believe it.

I need not speak here of her compassions towards those in misery, her care and constancy, in visiting the sick, relieving the poor, supporting the weak, and supplying those in want: there are enough can shew those *Garments which Dorcas made* Act. 9. 39. *when she was yet alive.*

Thus lived this excellent Lady, in Act. 23. 1. *all good conscience before God*, all her dayes. And sutable to her life, was her death, *mark the perfect, and be-* Psa. 37. 37. *hold the upright: for the end of that man, and woman, is peace.*

When the dayes *drew near that she* Gen. 47. *must dye*, she fell sick by proxy, of the Small Pox, in a young Lady of Madam her Relation, such was her tenderness of her. And knowing how fatal that disease had been to many of her flesh and blood, she entertains it, as coming on the same errand with *Hezekiahs messenger; Set thine house* 2 K. 20. 1. *in order, for thou shalt dye, and not live.* A little warning serves a Tenant that's provided for a remove. She's

NOW

now all upon sitting, breaths after
 Psa. 55. 6. her change; *O that I had wings like a Dove, for then would I flye away and be at rest!* Hereupon she makes her Will, disposeth of her Estate, that she might have no weights upon her soul, ready to take its flight; nothing to incumber her thoughts, or stand betwixt her, and her desired happiness; but wholly and freely intend her expedition for another world. Which done, her hand will tell you where her heart was: for thus she subscribes that Testament
 Psa. 116. 7. of hers, *And now return to thy rest O my soul.*

God finding her thus prepared for himself, sends another messenger for her, (not the Pox, which she loved not, and upon some account feared, but) a Quartane Ague, a messenger not so ugly, but as sharp as the other. This, after several assaults, began to prevail upon her, and insult over her, insomuch that she saw (with Peter) *I must shortly put off my Tabernacle;* and said (with Hezekiah) *In the cutting off of my dayes, I shall go to the gates of the grave. I am deprived of the*

the residue of my years. Being now to go through the valley of the shadow of death, she sought a staffe of comfort to support her in the way; and some few dayes before received the Sacrament of the Lords Supper, and that with so much fervency, and holy appetite, so *eating the flesh of the Son of man*, and so *drinking his blood*, as gave good evidence she *hath eternal* Ioh. 6.54. *life*, and that he will *raise her up at the last day*. And one thing I may not omit without injury to her, that notwithstanding her weakness, she would not receive it any wayes but kneeling, in detestation of that slovenly, Elephant Devotion of our dayes, and in obedience to the Orders of the Church, and chiefly, in testimony of that great humility of soul, with which she desired *to worship, and fall down before the Lord her Maker*. And this was the last *Manna* she ate on this side *Jordan*.

The day before she dyed, I came to visit her, and found the *time of her departure was at hand*. She then desired me to pray with her, and to absolve her, according to the use of the
Church

Church of England; which accordingly I did, and however some living Se-
 ctaries set light by it, yet I am sure,
 she, and other dying Saints, have found
 no little comfort in it, in the hour of
 their extremity. This I am sure was
 the practice of the Church, long e-
 nough before *Presbytery* (as we now
 use the word) was either made or
 thought on. And *Fanatick* is no new
 word; it was used as a term fitting
 men of contrary opinions, many years
 since, by *Musculus*; *Fanaticos autem*
homines sciamus, dum hanc legationem
spernunt, Christi sanguinem pedibus cal-
care. And if Mr. Calvin be not worn
 out of credit with these men, they
 may see him very earnest in asserting
 the expediency of this delegation, to
 the Ministers of the Gospel. And un-
 doubtedly that Commission, *Whose*
sins ye remit, they are remitted unto
them, being the first words that our
 Saviour spoke to the Disciples all to-
 gether, after his resurrection, and up-
 on the very day of it, coming from his
 breath as soon as it was immortal (as
 the Fathers observe) carries some no-
 table import of power along with it.
 was

Apud Mar-
lor: p. 602.
c. 2.

Calv. In-
stit. l. 4.
Cap. 4.
Seft. 12.

Joh. 20.
33.

was not to dye with the Apostles, and terminate in their persons; but derives this power of the Keys to infinite succession, and is to be a standing Ordinance in the Church of God to the end of the world. I beg pardon for this digression, the petulancy of these times hath forced it from me.

Give me leave now to tell you of one passage very remarkable in her, (I have already spoke of it, little thinking it would fall to my lot to tell it here) when I had read the Verse, appointed in the visitation of the sick, *O Lord, save thy Servant*, and some rehearsed the Ἀντίφωνον, *Which putteth her trust in thee*: She started up with much earnestness, hands, and eyes, and heart, and all, lift up, and added, I, and my whole confidence Lord: as if she apprehended *Trust* too low, to speak the height of her soul now sublimated, and ready to go to the God of the spirits of all flesh.

In this height of well-grounded confidence, I left her, full of the comforts of God, fit for the Convoy of Angels, in the Confines of that glory she had so long breathed after; in
the

Rev. 21.
23.

in the Suburbs of that City she had so earnestly sought, and immediately entered, which *the glory of God lightens, and the Lamb is the light thereof.*

God had given her her hearts desire, to see what she had often begg'd to see, though with a *nunc dimittis* in her mouth: our rejected, almost abjured King, recalled with honour, and without blood, coming home in triumph upon the wings of his peoples prayers and votes; our divided, almost devoured Church, restored to some hopeful degrees of peace, and soundness; our broken, almost ruined Nation, put into some repairs, and well on the way towards tranquility, and plenty; she saw (his) *childrens children*, (whom love made her own) *and peace upon Israel*: and there being nothing on Earth to be seen after these, she's gone to Heaven, to see the complement of all fights, the blessed face of God, and take possession of that City, we are still seeking after.

Psa 128.6.

We seek one to come.

FINIS.

